



WHO ARE WE ?

❖ We are Organisms in an Environment

1. **METABOLISM :**
Life sustaining process;

2. **CONSCIOUSNESS :**
Experiencing the
Environment through
5 physiological senses;

- SIGHT
- HEARING
- SMELL
- TASTE
- TOUCH

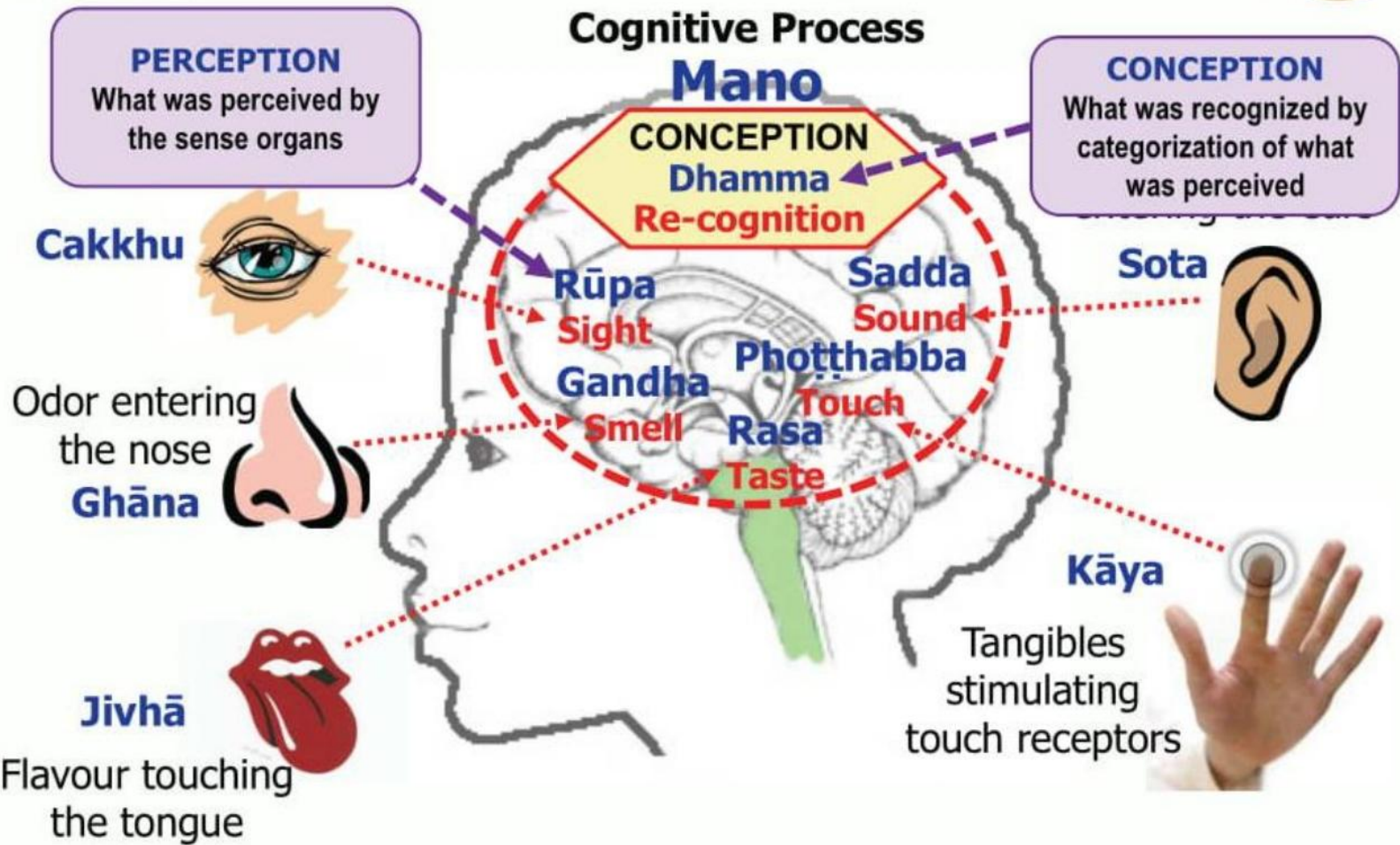


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SAKKAYA-DITTHI



CONSCIOUSNESS (Cognition) (*Manoviññāṇa*)





PERCEPTION & CONSCIOUSNESS (*Viññāṇa*)



SENSE PERCEPTION:

1. **Cakkhu-viññāṇa** – Eye perception (seeing)
2. **Sota-viññāṇa** – Ear perception (hearing)
3. **Ghāna-viññāṇa** – Nose perception (smelling)
4. **Jivhā-viññāṇa** – Tongue perception (tasting)
5. **Kāya-viññāṇa** – Body perception (touching)

CONSCIOUSNESS:

6. **Mano-viññāṇa**
 - Consciousness, Cognition (Re-cognition)
 - Conception (Categorization)
 - Thinking (Intellect)

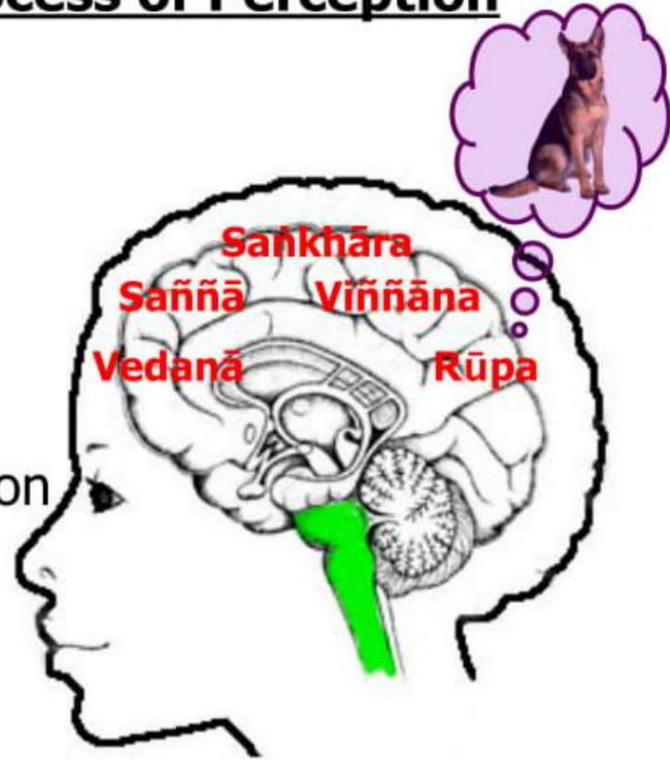


THE PROCESS OF PERCEPTION

Pañca-khandha (CTA "the 5 aggregates")

The 5 Constituents of the Process of Perception

- Rūpa** – Seeing an Image
- Vedanā** – Feeling
- Saññā** – Sensation
- Saṅkhāra** – Mental Construction
- Viññāna** – Perception





MANO – COGNITION



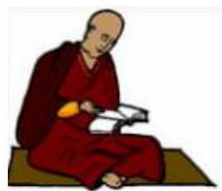
- Each sense organ produces different sensory information (***sense perception***);
- **MANO** collects all the different sense perception and puts it all together (***cognition***);
- MANO compares the sense perception (*rūpa*) with categorized memory of past experience (*papañca*), and gives a meaning, or identity (*nāma*) to what was perceived (***conception***);
- MANO is **not another person** ("self") there, it is the **activity of the brain & body**.



CITTA – AFFECTION

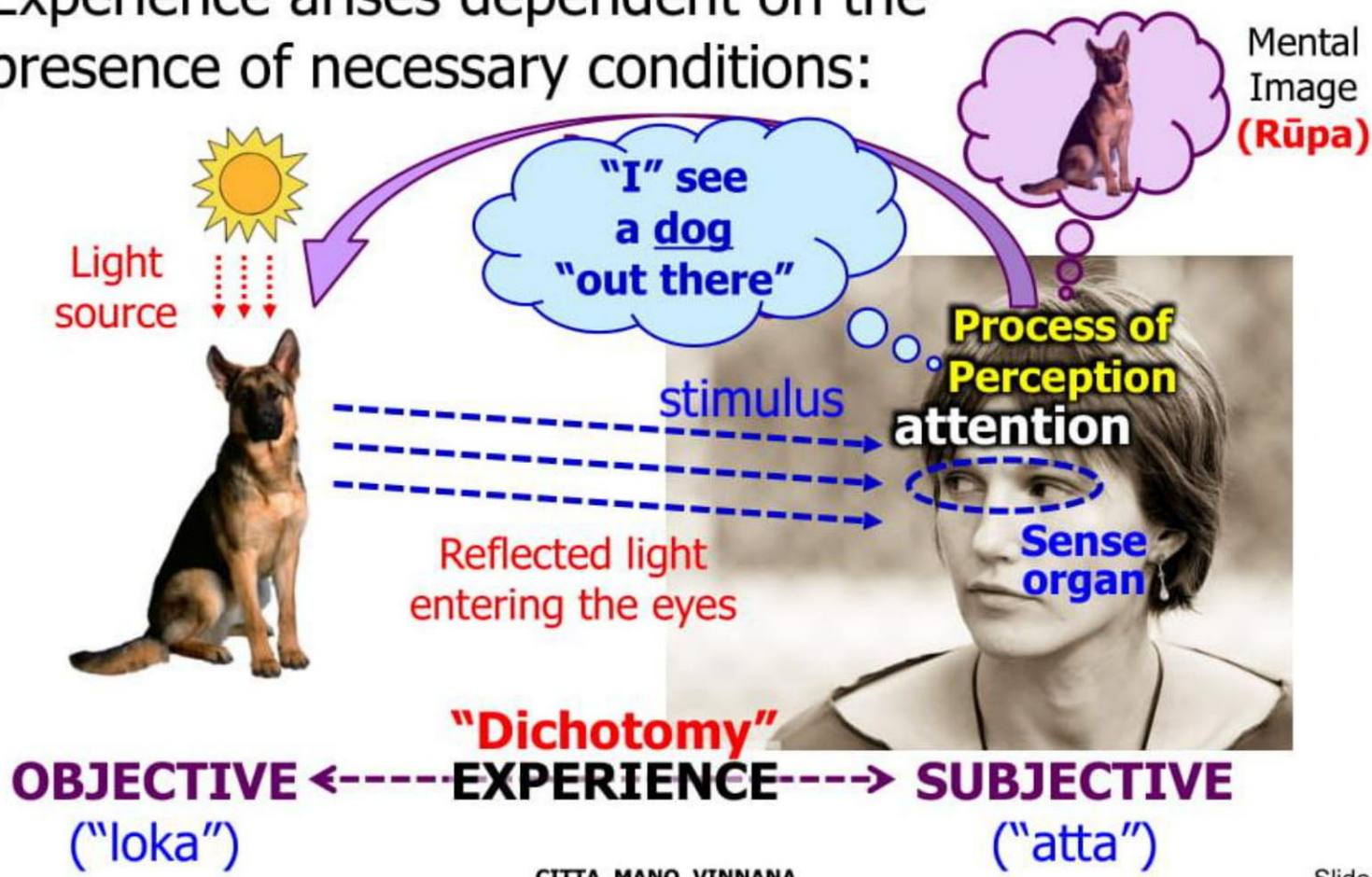


- Once a meaning is given (by MANO), an emotion is aroused
- CITTA is the emotional part
- According to the emotion that is aroused, an action takes place in the form of speech or behaviour
- That is KAMMA
- There are consequences to the action - VIPAKA
- All this is the reaction of the body (organism), there is no person doing it



The Experience of "Seeing"

- Experience arises dependent on the presence of necessary conditions:



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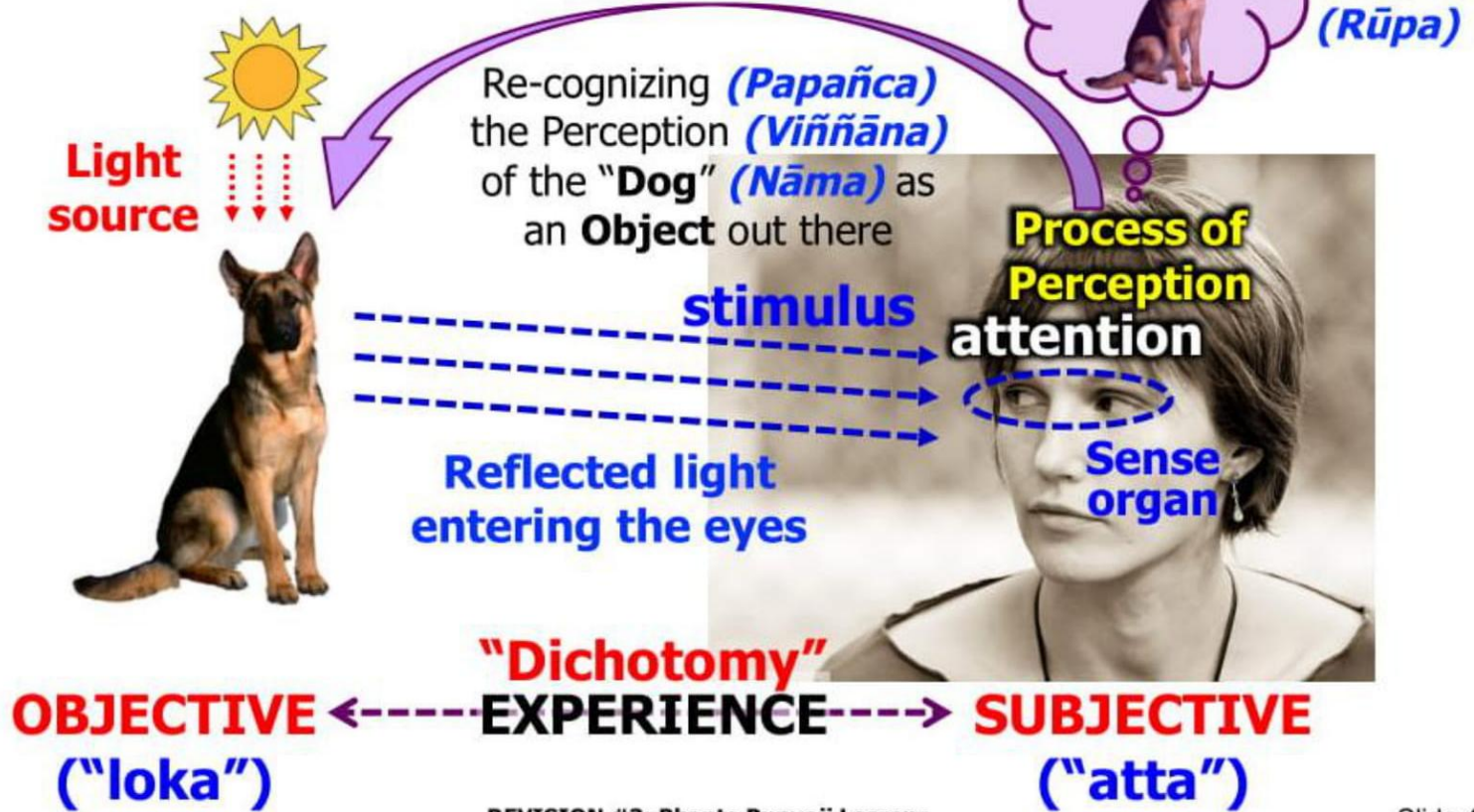
CITTA, MANO, VINNANA

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The Experience of "Seeing"

- Experience arises dependent on the presence of necessary conditions:



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REVISION #3: Bhante Punnaji Lessons

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The Experience of "Seeing"

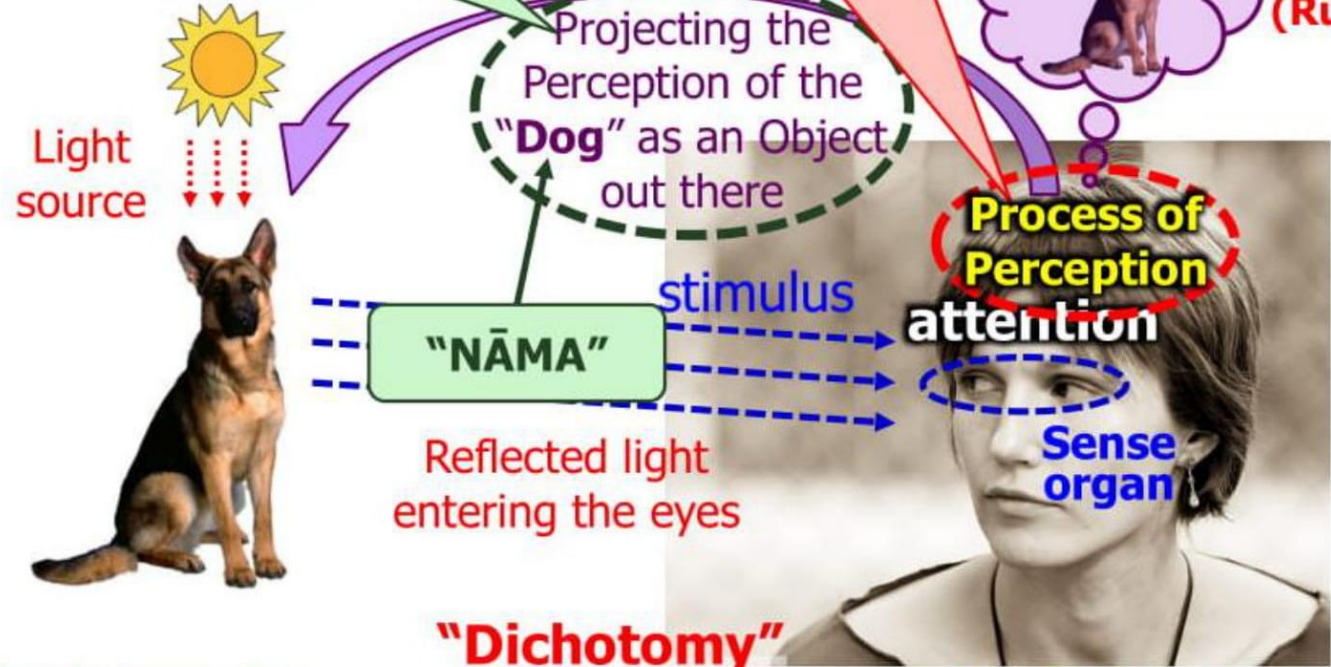


- Experience depends on necessary conditions

OBJECTIVE EXPERIENCE

SUBJECTIVE EXPERIENCE

"RŪPA"



Mental Image (**Rūpa**)

"Dichotomy"
OBJECTIVE EXPERIENCE ←-----→ **SUBJECTIVE EXPERIENCE**
 ("loka") ("atta")

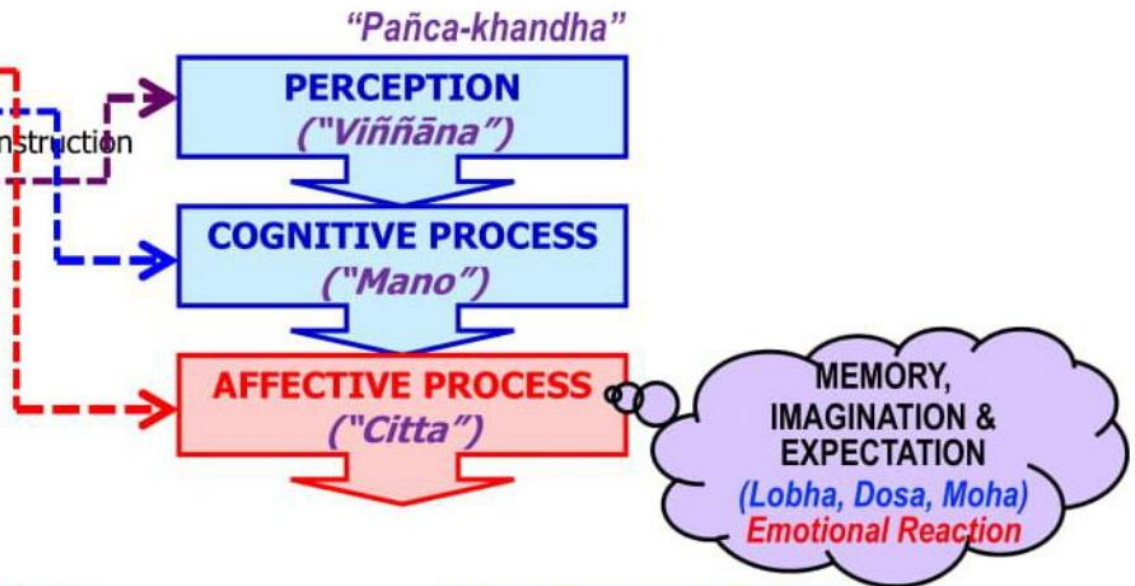


PROCESS OF EXPERIENCE

❖ Experience is a Chain-Reaction:

PAÑCA-KHANDHA

- Vedanā – Feeling
- Saññā – Sensation
- Saṅkhāra – Mental Construction
- Viññāna – Perception
- Rūpa – Mental Image



Emotional Reactions:

Loba: Lust & Greed for pleasures

Dosa: Aversion & Hatred towards displeasures

Moha: Delusion of **Self-Centered Existence**

Three Types of Tanhā:

kāma-tanhā: react to pleasant feelings

vibhava-tanhā: react to unpleasant feelings

bhava-tanhā: react to subjective experience



The 3 Unwholesome Roots (Akusala Mula)



Emotional reactions (**tanhā**) are of three types:

- Pleasant sensations:

- **Lobha: Lust & greed for pleasures**
(**kāma-tanhā** – craving for sensual pleasures)

- Unpleasant sensations:

- **Dosa: Aversion & hatred towards displeasures**
(**vibhava-tanhā** – craving for non-existence)

- Neutral sensations:

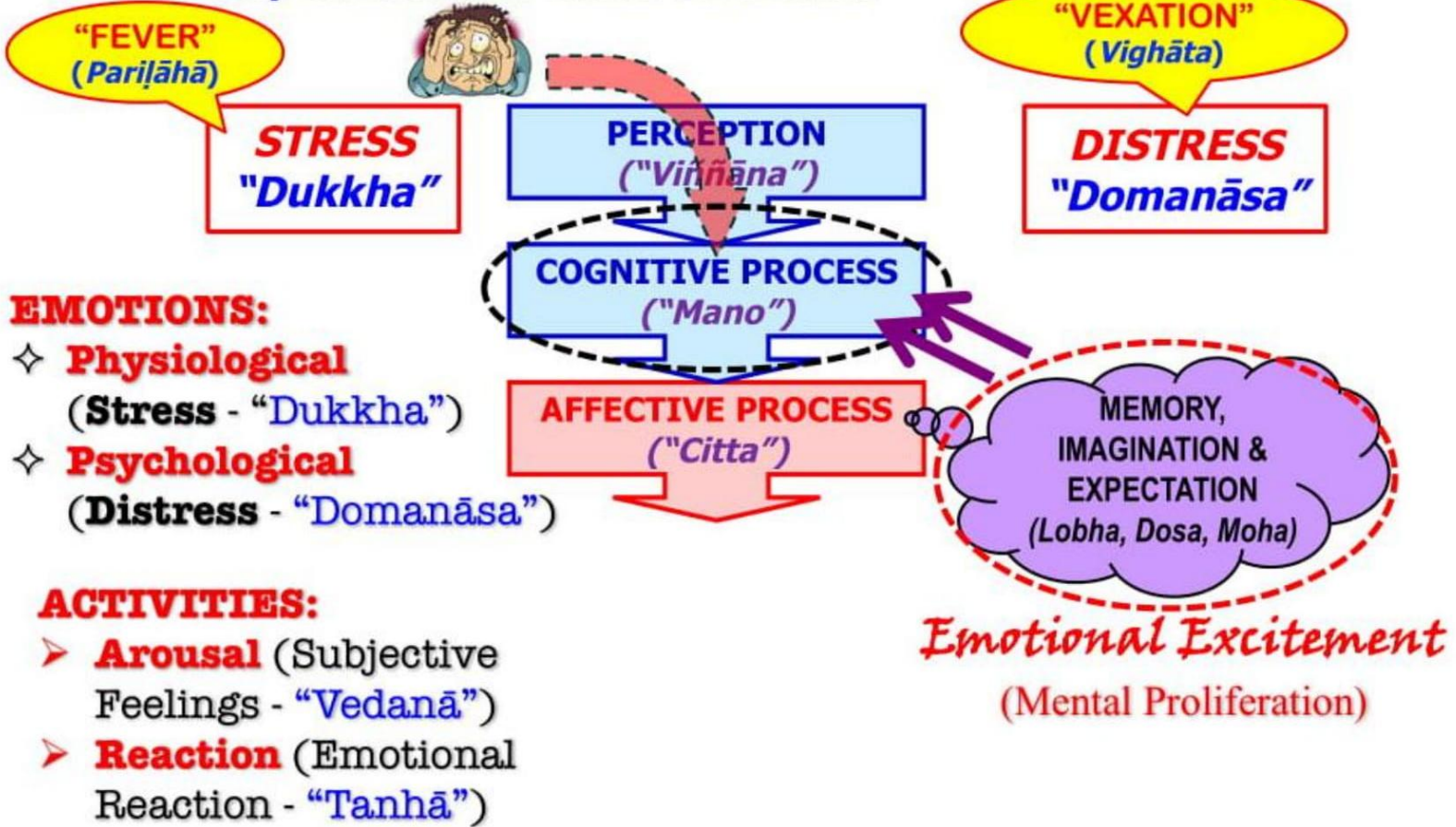
- **Moha: Delusion of self-centered existence**
(**bhava-tanhā** – craving for continued existence)



PROCESS OF EXPERIENCE

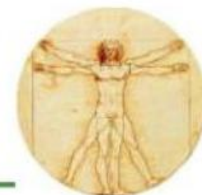


❖ Experience is a Chain-Reaction:

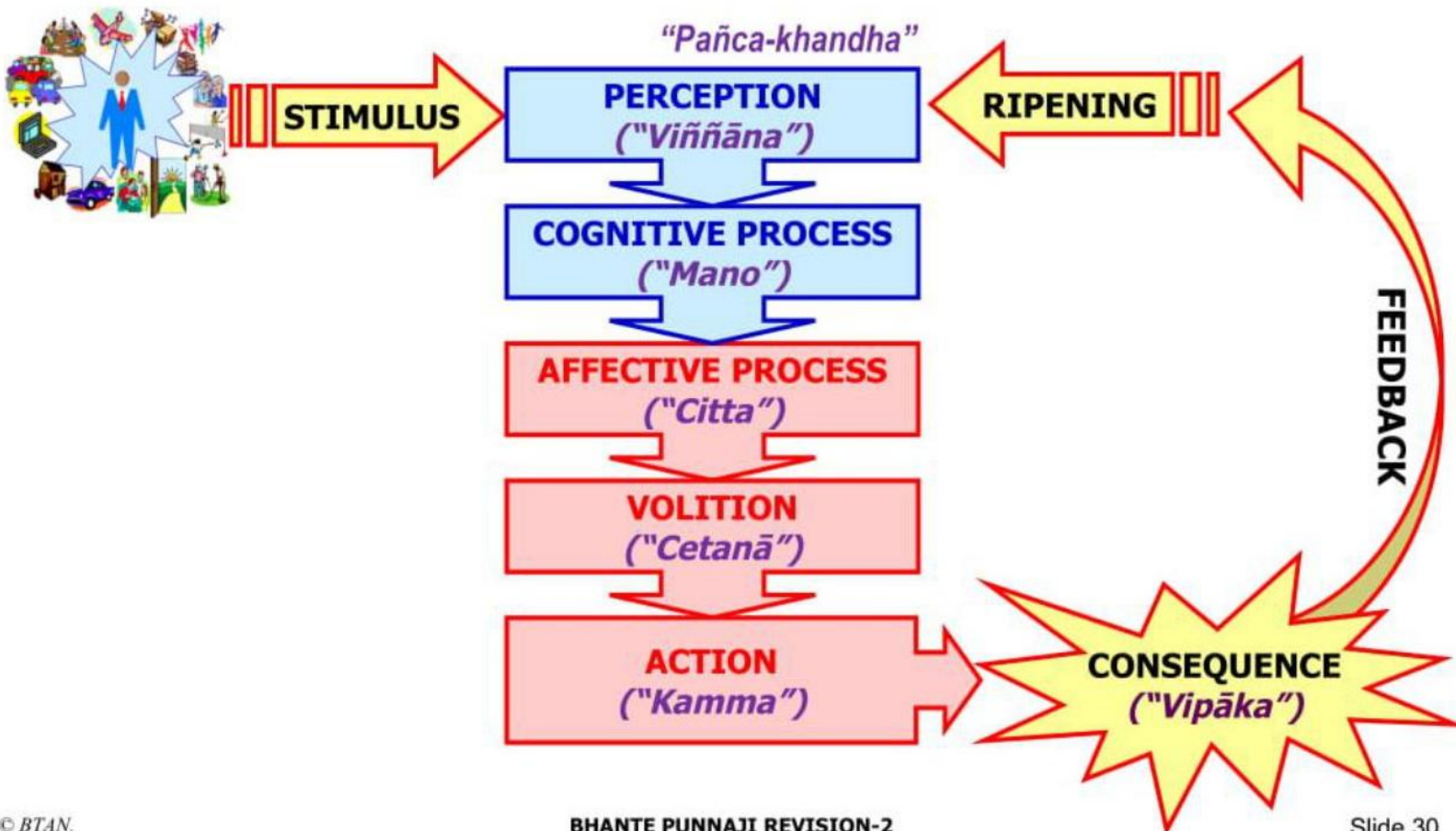




FROM PERFEPTION TO CONSEQUENCE



❖ Experience is a Chain-Reaction:



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BHANTE PUNNAJI REVISION-2

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The 10 Unwholesome Kammass



1. Harming life;
 2. Taking what is not given;
 3. Sexual misconduct;
 4. False speech;
 5. Malicious / divisive speech;
 6. Harsh / harmful speech;
 7. Gossip;
 8. Covetousness;
 9. Ill-will / hatred;
 10. Wrong view / delusion.
- BODY**
- SPEECH**
- MIND**



MIND AS AN ACTIVITY



THREE PARTS OF MENTAL EXPERIENCES:

- **Viññāna** : Process of Perception (*Perception*)
 - what was perceived through the sense organs;
- **Mano** : Cognitive Process (*Cognition & Conception*)
 - categorized interpretation (*papañca*) of the perception by giving meaning (*nāma*) to what was perceived (*rūpa*);
- **Citta** : Affective Process (*Mood / Temperament*)
 - emotional reaction (*tanhā*) from emotional excitement to pleasant & unpleasant feelings (*vedanā*) giving rise to mood or temperament (emotional state of mind);
 - personalizing (*upādāna*) the experience leading to the notion of a self-centered existence.



THE FIRST NOBLE TRUTH

THERE IS SUFFERING (**DUKKHA**)

- This is the noble truth of suffering: (1) **birth** is suffering, (2) **aging** is suffering, (3) **illness** is suffering, (4) **death** is suffering;
- (5) separation from what is **pleasing** is suffering;
- (6) union with what is **displeasing** is suffering;
- (7) not to get what one **wants** is suffering;
- in brief, (8) the **five aggregates subject to clinging** (*pañcupādānakkhandhā*) is suffering.



THE SECOND NOBLE TRUTH



ORIGIN (CAUSE) OF SUFFERING (**SAMUDAYA**)

- It is this **craving** (**tanhā**) which leads to renewed existence, accompanied by delight and lust, seeking delight here and there;
- that is, **craving** for sensual pleasures,
- **craving** for non-existence,
- **craving** for continued existence.

Lobha –
lust and greed
for pleasures

Dosa –
aversion and
hatred towards
displeasures

Moha –
delusion of
self-centered
existence

Tanhā = Emotional reactions (“craving”)